COMPARATIVE STUDY BETWEEN ISLAM AND HINDUISM

PRESENTING ISLAM TO HINDUS

Arabic Recitation (3:64)

I. Introduction

A. Introduction of Hinduism

1. Definition of a Hindu

2. Definition of Hinduism

B. Introduction of Islam

1. Definition of Islam

2. Definition of a Muslim

3. Misconception about Islam

II. Pillars of Faith (Imaan)

(i) Pillars of Hinduism - Pillars of Faith in Hinduism are not defined
(ii) Pillars of Faith (Imaan) in Islam

A. Tawheed

1. 2:177

2. Hadith of six pillars of Imaan - Sahih Muslim, Vol. 1, Kitabul Imaan, Chapter 2, Hadith 6

3. Concept of God in Islam (112:1-4) (3:64)

4. Concept of God in Hinduism

a) Common concept of God in Hinduism

b) Difference between Islam and Hinduism is 'S'

c) Bhagavad Geeta 7:20

d) Upanishad

Chandogya Upanishad, Ch. 6, Section 2, Verse 1
Svetasvatara Upanishad 6: 9
Svetasvatara Upanishad 4: 19
Svetasvatara Upanishad 4: 20

e) Yajurveda

Yajurveda 32: 3
Yajurveda 40: 8
Yajurveda 40: 9

f) Atharvaveda 20 : 58 : 3

g) Rigveda

Rigveda 1: 64: 46
Rigveda 2: 1

B. Angels

1. Angels in Islam

2. Angels in Hinduism

C. Books

(i) Books of Islam

1. Several revelations of Allah (13:38)

2. By name four are mentioned

3. Qur'an is the last and final revelation

4. All previous revelation meant for particular group of people and for a particular group of people and for a particular period of time

5. Qur'an revealed for whole humankind (14:52) (2:185) (39:41)

(ii) Books of Hinduism

Introduction

1. Vedas

2. Upanishads

3. Puranas

4. Itihas

5. Can Hindu scriptures be considered the word of God

D. Messengers

Messengers in Islam

1. Messengers sent to every nation (35:24) (13:7)

2. 25 prophets mentioned by name in the Qur'an

3. Stories of only some prophets mentioned in the Qur'an (4:164) (40:78)

4. Several hundreds of messengers sent to the world according to Hadith

5. All previous messengers were only sent for their people and nation and their complete message was meant for that period of time

6. Prophet Muhammad (pbuh) last and final messenger (33:40)

7. Prophet Muhammad (pbuh) sent for whole of humankind (21:107) (34:28) Sahih Bukhari, Vol. 1, Book of Salaah, Chapter 56, Hadith 429

8. Prophet Muhammad (pbuh) prophesied in Hindu scriptures

   a) Bhavishya Purana, Parv 3, Khand 3, Adhaya 3, Shloka 5-8

   b) Bhavishya Purana, Parv 3, Khand 3, Adhaya 3, Shloka 10-27

   c) Atharvaveda, Book 20, Hymn 127, Verses 1-113 (kuntap sukla)

   d) Atharvaveda, Book 20, Hymn 21, Verse 6

   e) Atharvaveda, Book 20, Hymn 21, Verse 7

   f) Samveda, Book 2, Hymn 6, Verse 8

9. Avtaars and Messengers in Hinduism

10. Anthropomorphism

11. Which prophet was sent to India, can we consider Ram and Krishna to be the messengers of Allah?

12. Hadith sayings and tradition of Prophet Muhammad (pbuh)

E. Life after Death - hereafter

(i) Life after death in Islam

1. Life after death (2:28)

2. This life is the test for the hereafter (67:2)

3. Full recompense on the day of judgement (3:185)

4. Paradise - Al Jannah

5. Hell - Jahannam

(ii) Life after death in Hinduism

1. Concept of Rebirths in Hinduism - Reincarnation or Transmigration of the souls
   a) Bhagavad Geeta, Chapter 2, Verse 22
   b) Brhadaranyaka Upanishad, Part 4, Chapter 4, Verse 3
2. Karma - the law of cause and effect
3. Dharma - righteous duties
4. Moksha - liberation from the cycle of rebirths
5. Rebirths not mentioned in the Vedas
6. Punarjanam is not cycle of rebirth but life after death
7. Life after death in the Vedas
   a) Rigveda, Book 10, Hymn 16, Verse 4
   b) Rigveda, Book 10, Hymn 16, Verse 5
8. Paradise - Swarga in the Vedas
   a) Atharvaveda, Book 4, Hymn 34, Verse 6
   b) Atharvaveda, Book 4, Hymn 34, Verse 2
   c) Atharvaveda, Book 2, Hymn 34, Verse 5
   d) Atharvaveda, Book 6, Hymn 122, Verse 3
   e) Rigveda, Book 10, Hymn 95, Verse 18
9. Hell - Nark in the Vedas - Rigveda, Book 4, Hymn 5, Verse 4

F. Destiny

1. Concept of Destiny - Qadr in Islam

2. Logical concept for differences in different individuals (67:2)

3. Present conditions in Islam is a test (2:214) (29:2) (21:35) (2:155) (8:28)

III. Pillars of Islam

1. Islamic Creed

   a) Sahih Bukhari, Vol. 1, Book of Imaan, Chapter 1, Hadith 8

   b) To testify that 'Ash-hadu-al-lailaha illallah wa anna Muhammadar Rasulullah'

2. Salaah

   a) Not merely prayers but programming (5:90) (2:188)

   b) Prayers restrains you from unjust and shameful deeds (29:45)

   c) Five times Salaah for healthy souls

   d) Idol worship is prohibited in Hinduism

   e) Common Hindus use idols for worshipping for concentration

   f) Muslims do not worship Kaaba while offering Salaah

3. Zakat

    a) Meaning purification and growth

    b) Description 2.5% charity of the saving above nisab every lunar year (9:60)

    c) If every human being gives Zakat, not a single human being will die of hunger

    d) Wealth does not circulate only among the wealthy and rich

    e) Charity in Hinduism

4. Saum - Fasting

    a) Description - Abstain from food and drink from dawn to sunset for one lunar month in Ramazan

    b) (2:183) Learn self-restraint. If you control your hunger you can control almost of all your desires

    c) Discourages smoking, alcoholism and other addictions

    d) Medical benefits, increases absorption of intestine

    e) Decreases cholesterol level

    f) Fasting in Hinduism

5. Hajj - pilgrimage

    a) Description - Pilgrimage atleast once in life time if you can afford it

    b) Universal brotherhood - 2.5 million people from all over the world gather, wear 2 pieces unsewn preferably white cloth - can't differentiate

    c) Pilgrimage in Hinduism

IV. Commandments of Allah

1. Five pillars do not constitute the complete religion of Islam

2. Islam is not merely a religion but complete way of life it caters to the body as well as the soul

3. (51:56)

    (1) Abstaining from prohibited food is submitting your will to Allah (SWT) e.g. Alcohol (5:90) - Alcohol prohibited in Veda (Rigveda 8:2:12) (Rigveda 8:21:14)

    (2) Prohibition of gambling in Qur'an (5:90) - Prohibition of gambling in Veda (Rigveda 10:34:3-13)

(3) Prohibition of Interest in the Qur'an (3:130) (4:161) (30:39) (2:275) (2:276) (2:278) - Prohibition of Interest in the Veda (Rigveda 3:35:14)

(4) Dressing modestly (24:31) + six criteria's in hijab - Dressing modestly in Hinduism (Rigveda 10:33:19) Men forbidden to wear female dress (Rigveda 10:85:30)

V. Hindu Reformers

1. Sri Ramakrishna

2. Swami Vivekananda

3. Swami Dayanand Saraswati

4. Raja Ram Mohan Roy

5. Mahatma Gandhi

VI. Conclusion

1. No reforms required in Islam (5:3)

COMPARATIVE STUDY BETWEEN ISLAM AND HINDUISM

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I. Introduction

A. Introduction of Hinduism

1. Definition of a Hindu

The word Hindu has geographical significance and was used originally for those people who lived beyond the river Sindhu or the region watered by the river Indus. Some historians say that it was first used by the Persians who came to India through the north western passes of the Himalayas. The word Hindu is no where mentioned in Indian literature or scriptures before the advent of Muslims to India, according to the Encyclopedia of Religion and Ethics. According to Jawaharlal Nehru in the book Discovery of India on page 74-75, he writes that the earliest reference to the word Hindu can be traced to a tantrik of the 8th Century CE, where it means a people and not a follower of a particular religion. The use of the word Hindu in connection with a particular religion is of late occurrence.

In short Hindu is a geographical definition used for the people living beyond the river Indus or those living in India

2. Definition of Hinduism

a) Hinduism has been derived from the word Hindu. Hinduism was a name given in English language in the Nineteenth Century by the English people to the multiplicity of the beliefs and faith of the people of the Indus land. According to New Encyclopedia Britannica 20:581. The British writers in 1830 gave the word Hinduism to be used as the common name for all the beliefs of the people of India excluding the Muslims and converted Christians.

b) The term Hinduism is misleading because though it suggests the unified system of beliefs and ideas, it is certainly not the case. Hinduism is too broad a phenomenon to be confined to a usual definitions of religions. It does not owe its origin, formation or finalization to any historical person or a prophet since there is no uniformly accepted belief sacraments, rituals and practices in Hinduism, there are no criteria for establishing rules in Hinduism. In short a person who calls himself a Hindu becomes a

true practicing Hindu irrespective who he worships and what ever may be his beliefs and practice.

c) According to the Hindu scholars Hinduism is a misnomer and it should be referred a Sanatana Dharma, meaning eternal religion or Vedic Dharma meaning religion of the Veda. According to Swami Vivekananda the followers of this religion is referred as Vedantist.

B. Introduction of Islam

1. Definition of Islam

Islam is an Arabic word, which comes from the word 'Salaam' which means 'Peace'. It also means submitting your will to Allah - the Almighty God. In short, Islam means peace acquired by submitting your will to Allah (SWT).

2. Definition of a Muslim

A Muslim is a person who submits his will to Allah - the Almighty God.

3. Misconception about Islam

Many people have a misconception that Islam is a new religion, which came into existence 1400 years ago, and Prophet Muhammad (pbuh) is the founder of the religion of Islam. Infact Islam is there since time immemorial, since man set foot on the earth. Prophet Muhammad (pbuh) is not the founder of the religion of Islam but he is the last and final messenger of Islam.

II. Pillars of Faith (Imaan) - Pillars of Hinduism

Pillars of Faith in Hinduism are not defined. As mentioned earlier that Hinduism does not have a set of unified or codified beliefs. Neither does it have any fixed pillars or principles which are obligatory for its followers to practice. A Hindu has a freedom to practice whatever he pleases, there is no such thing as compulsory or prohibited for him thus no act committed by a person can make him a non-Hindu. Neither omission of any act can make him a non-Hindu. However, there are certain beliefs, which are common to most of the Hindus. Even though it may not be agreed upon 100% by all the Hindus, we shall discuss some of them while discussing the pillars of Islam.

<u>CONCEPT OF GOD IN HINDUISM</u>

The most popular amongst the Aryan religion is Hinduism

1. Common concept of God in Hinduism:

   If you ask a common Hindu that how many Gods he believe in, some may say three some may say thirty three, some may say a thousand while some may say thirty three crore i.e. 330 millions. But if you ask this question to a Hindu learned man who is well Versed with the Hindu scriptures, he will reply that the Hindu should actually believe and worship only one God.

2. Difference between Islam and Hinduism is 's'

   (Everything is 'God's' - everything is 'God'):

   The major difference between the Hindu and the Muslim is that the common Hindu believes in philosophy of Pantheism i.e. everything is God, the tree is God, the sun is God, the moon is God, the snake is God, the monkey is God, the human being is God.

   The Muslims believe that everything is God's. God with and apostrophe 's'. Everything belongs to God, the tree belongs to God, the sun belongs to God, the moon belongs to God, monkey belongs to God, the human being belongs to God.

   Thus the major difference between the Hindus and the Muslims is the apostrophe 's'. The Hindu says everything is God. The Muslim says everything is God's, God with an apostrophe 's'. If we can solve the difference of the apostrophe 's', the Hindus and the Muslims will be united.

   The Holy Qur'an says, "Come to common terms as between us and you", which is the first term? "That we worship none but Allah", so lets come to common terms by analyzing the scripture of the Hindus and the Muslim.

3. Bhagwad Geeta 7:20

   The most popular amongst all the Hindu scriptures is the Bhagwad Geeta. Bhagwad Geeta mentions in Chapter 7, Verse 20, "Those whose intelligence has been stolen by material desires worship demigods" that is "Those who are materialistic, they worship demigods" i.e. besides the true God.

4. Upanishad

Upanishad are also one of the sacred scriptures of the Hindus.

a) (i) Chandogya Upanishad, Chapter 6, Section 2, Verse 1

It is mentioned in the Chandogya Upanishad, Prapathaka(Chapter) 6, Khanda(Section)2, Shloka(Verse) "Ekam evaditiyam", "He is one only without a second".

The principal Upanishad by S. Radhakrishnan, page 447 and 448(sacred books of the east Volume 1 the Upanishads, part I, page 93)

a) (ii) Similar to what is mentioned in the Holy Qur'an in Surah Ikhlas, Chapter 112, Verse 1, "Say he is Allah one and only".

b) (i) Svetasvatara Upanishad, Chapter 6, Verse 9

It is mentioned in the Svetasvatara Upanishad, Adhyaya(Chapter) 6, Shloka(Verse) 9, "Na casya kascij janita na cadhipah" "Of him there is neither parents nor lord".

"na tasya kascit patir asti loke, na cesita naiva ca tasya lingam, na karanam karanadhipadhipo na casya kascij janita na cadhipah".

"Of him there is no master in the world, no ruler, nor is there any mark of him. He is the cause, the lord of the lords of the sense organs; of him there is neither progenitor nor lord".

(The principal Upanishad by S. Radhakrishnan page 745 and in sacred books of the east Volume 15, the Upanishads, part II, page 263)

b) (ii) Similar message is given in Holy Qur'an in Surah Ikhlas, Chapter 112, Verse 3, "He begets not, nor is he begotten".

c) (i) In Svetasvatara Upanishad, Chapter 4, Verse 19

It is mentioned in Svetasvatara Upanishad, Adhyaya(Chapter) 4, Shloka(Verse) 19, "Na tasya pratima asti" "There is no likeness of him".

"nainam urdhvam na tiryancam na madhye na parijagrabhat na tasya pratima asti yasya nama mahad yasah" "There is no likeness of him whose name is great glory".

(The principal Upanishad by S. Radhakrishnan page 736 & 737 and in sacred books of the east Volume 15, the Upanishad, part II, page 253)

c) (ii) Similar message is given in the Holy Qur'an in Surah Ikhlas, Chapter 112, Verse 4,

"And there is none like unto him".

c) (iii) Surah Shura, Chapter 42, Verse 11 and also in Surah Shura, Chapter 42, Verse 11,

"There is nothing whatever like unto him".

d) (i) In Svetasvatara Upanishad, Chapter 4, Verse 20

It is mentioned in Svetasvatara Upanishad, Adhyaya(Chapter) 4, Shloka(Verse) 20, "na samdrse tishati rupam asya, na caksusa pasyati kas canainam" "his form cannot be seen, no one sees him with the eye"

"nasamdrse tishati rupam asya, na caksusa pasyati kas canainam. Hrda hrdistham manasa ya enam, evam vidur amrtas te bhavanti"

"His form is not to be seen; no one sees him with the eye. Those who through heart and mind know him as abiding in the heart become immortal".

(The principal Upanishad by S. Radhakrishnan page 737 & in sacred books of the east Volume 15, the Upanishad part II, page 253)

e) (ii) Similar message is given in the Holy Qur'an in Surah Anam, Chapter 6, Verse 103,

"No vision can grasp him. But his grasp is over all vision: he is above all comprehension, yet is acquainted with all things".

5. Yajurveda

Vedas are the most sacred amongst all the Hindu scriptures, there are principally 4 Vedas, Rigved, Yajurved, Samved and Atharvaved.

a) Yajurveda, Chapter 32, Verse 3

It is mentioned in Yajurved, Chapter 32, Verse 3

"na tasya pratima asti" "There is no image of Him"

It further says as "He is unborn, He deserves our worship"

"There is no image of him whose glory verily is great. He sustains within himself all luminous objects like the sun etc. may he not harm me, this is my prayer. As he is unborn, he deserves our worship".
(The Yajurveda by Devi Chand M.A. page 377)

b) Yajurveda, Chapter 40, Verse 8
It is mentioned in Yajurved, Chapter 40, Verse 8, "He is body less and pure"
"He hath attained unto the bright, bodiless, woundless, sinewless, the pure which evil hath not pierced. Far-sighted wise, encompassing, he self existent hath prescribed aims as propriety demands unto the everlasting years"
(Yajurveda Samhita by Ralph I.H. Griffith page 538)

c) Yajurveda, Chapter 40, Verse 9
It is mentioned in Yajurved, Chapter 40, Verse 9
"Andhatma pravishanti ye asambhuti mupaste"
"They enter darkness, those who worship natural things" For e.g. air, water, fire etc.
It further continues and says, "They sink deeper in darkness those who worship Sambhuti i.e. created things", For example table, chair, idol etc.
"Deep into shade of blinding gloom fall asambhuti's worshippers. They sink to darkness deeper yet who on sambhuti are intent"
(Yajurveda Samhita by Ralph T.H. Griffith page 538)

6. Atharvaveda

a) (i) Atharvaveda, Book 20, Hymn (Chapter) 58, Verse 3
It is mentioned in Atharvaveda, Book 20, Hymn (Chapter) 58, Verse 3
"Dev maha osi" "God is verily great"
"Verily, surya, thou art great; truly, aditya, thou art great. As thou art great indeed thy greatness is admired: yea, verily, great art thou, O God"
(Atharvaveda Samhiti Volume 2, William Dwight Whitney page 910)

a) (ii) Surah Rad, Chapter 13, Verse 9
A similar message is given in Qur'an Surah Rad, Chapter 13, Verse 9,
"He is the Great, the most High."

7. Rigveda
The most oldest and sacred amongst all the Vedas is Rigveda.

a) Rigveda, Book No.1, Hymn No. 164, Verse 46
It is mentioned in Rigveda Book no.1, Hymn no.164 Verse 46
"Sages (learned Priest) call one God by many names"
"They have styled (Him, God or the sun) indra (the resplendent), mitra (the surveyor), varuna (the venerable), agni (the adorable), and he is the celestial, well-winged garutmat (the great), for learned priests call one by many names as they speak of the adorable as yama (ordainer) and matarisvan (cosmic breath)".

b) (i) Rigveda, Book 2, Hymn 1
Rigveda gives no less than 33 different attributes to Almighty God several of these attributes are mentioned in Rigveda, Book 2, Hymn 1

b) (ii) Brahma - Creator - Khaliq, Rigveda Book 2, Hymn 1, Verse 3
Amongst the various attributes given in Rigveda one of the beautiful attributes for Almighty God is 'Brahma'. 'Brahma' means 'the creator'. If you translate into Arabic it means 'Khaliq'. We Muslims have got no objection if you call Almighty God a 'Khaliq' or 'Creator' or 'Brahma' but if someone says that 'Brahma' is Almighty God who has got 4 heads and on each head is a crown and he has got 4 hands. We Muslims take strong except to it because you are giving an image to Almighty God. Moreover you are going against Yajurveda, Chapter 32, Verse 3, which says,
"Na tasya pratima asti" '"There is no image of him"

b) (iii) Vishnu - Sustainer - Rabb: Rigveda, Book II, Hymn 1, Verse_3
Another beautiful attribute mentioned in the Rigveda, Book II, Hymn 1, Verse 3, is Vishnu, 'Vishnu' means 'the Sustainer'. If you translate into Arabic it means 'Rabb', we Muslims have no objection if anyone call Almighty God as 'Rabb' or 'Sustainer' or 'Vishnu' but if someone says Vishnu is Almighty God who has got 4 arms. One of the right arm holding the 'Chakra' i.e. a discus and one of the left arms holding a 'Conch shell' and he is riding on a bird or reclining on a snake couch. We Muslims take strong exception to this, because you are giving an image to Almighty God. Moreover you are going against Yajurveda, Chapter 40, Verse 8.

c) Rigveda, Book 8, Hymn 1, Verse 1

It is mentioned in Rigveda, Book 8, Hymn 1, Verse 1
"Ma Chidanyadia Shansata"
"Do not worship anybody but Him, the divine one Praise Him alone"
"Ma cid anyad vi sansata sakhayo ma rishanyata in dram it stota vrishanam saca sute muhaur uktha ca sansata".
"O friends, do not worship anybody but Him, the divine one. Let no grief perturb you. Praise Him alone, the radiant, the showerer of benefits. During the course of self-realization, go on repeatedly uttering Hymns in His honour".
(Rigveda Samhiti, Volume IX, page 1 and 2 by Swami Satyaprakash Sarasvati and Satyakam Vidhya Lankar)

d) (i) Rigveda, Book 5, Hymn 81, Verse 1
It is mentioned in Rigveda, Book 5, Hymn 81, Verse 1,
"Verily great is the glory of the divine creator"
(Rigveda Samhiti, Volume 6, page 1802 and 1803 by Swami Satya Prakash Saraswati and Satyakam Vidhyalanka)

d) (ii) Surah Fateha, Chapter 1, Verse 2
Similar message is given in the Holy Qur'an In Surah Fateha, Chapter 1, Verse 2,
"Praise be to Allah, the Cherisher and Sustainer of the worlds".

e) (i) Rigveda, Book 3, Hymn 34, Verse 1
It is mentioned in Rigveda, Book 3, Hymn 34, Verse 1
"The bounteous giver"
(Hymns of Rigveda, Volume 2, page 377, by Ralph T.H. Griffith)

e) (ii) Surah Fateha, Chapter 1, Verse 3
Same as Surah Fateha, Chapter 1, Verse 3, "Most Gracious, most merciful"

f) (i) Yajurveda, Chapter 40, Verse 160
It is mentioned in Yajurveda, Chapter 40, Verse 16
"Lead us to the good path and remove the sin that makes us stray and wonder"
"By goodly path lead us to riches, Agni, thou God who knowest all our works and wisdom. Remove the sin that makes us astray and wander: most ample adoration will we bring thee"
(The Yajurveda Samhiti by Ralph T.H Griffith Page 541)

f) (ii) Surah Fateha, Chapter 1, Verse 6 and 7
Similar message is given in Surah Fateha, Chapter 1, Verse 6 and 7
"Show us the straight way, the way of those on whom thou has bestowed thy grace, those whose (portion) is not wrath. And who go not astray".

g) Rigveda, Book No VI, Hymn 45, Verse 16
It is mentioned in Rigveda, Book VI, Hymn 45, Verse 16
"Ya eka ittamushtuhi"
"Praize Him who is the matchless and alone."
(Hymns of Rigveda by Ralph T.H. Griffith page 648)

8. Brahma Sutra of Hindu Vedanta
The Brahma Sutra of Hindu Vedanta is:
"Ekam Brahm, dvitiya naste nen na naste kinchan"
"Bhagwan ek hi hai dusara nahi hai, nahi hain nahi hai zara bhi nahi hai."
"There is only one God, not the second, not at all, not in the least bit."
Therefore only if you read the Hindu Scripture will you understand the correct concept of God in Hinduism.

I I B <u>Angels</u>

1. Angels in Islam
Angels are creation of Allah (SWT) which are normally unseen and has been created from light. They do not have their own free will and always obey the commandments of Almighty Allah. Different angels have been appointed by Almighty Allah for different activity e.g. Arch Angel Gabriel (Jibreel) was appointed to bring the Revelation of Allah (SWT) to the prophets.

2. Angels in Hinduism

There is no concept of Angels in Hinduism. However there are certain super beings which perform acts which cannot be done by a normal human being. These too are worshipped as deities by some Hindus.

II C (ii) Books of Hinduism

Introduction:

There are two kinds of sacred writings in Hinduism Sruti and Smrti. Sruti means that which has been heard perceived understood or revealed. It is the oldest and the most sacred of the Hindu's scriptures. The Sruti is divided into two main parts. The Vedas and the Upanishads and are considered to be of divine origin.

Smrti is not as sacred as the Sruti, but it is yet considered to be important and is popular with the Hindus today. Smrti means memory or remembered. This Hindu literature is easier to understand because it speaks about the truths of the uniVerse through symbolism and mythology. The Smrti are not considered to be of divine origin but are human composition which regulate and guide individuals in their daily conduct and lists rules governing the actions of the individual, the community and the society. They are also known as Dharma Shastra Smrtis consists of many writings including the Puranas and Itihas.

II Muhammad (pbuh) in the Hindu Scriptures

1. Introduction

There are several Holy Scriptures of the Hindus among them are the Vedas, Upanishads & the Puranas.

a) (i)Vedas: It is derived from 'Vid', to know, means knowledge par excellence, sacred wisdom. There are 4 principal divisions of the Vedas (Although according to their number, they amount to 1131 out of which about a dozen are available. According to Maha Bhashya of Patanjali there are 21 branches of Rigveda, 9 types of Atharvaveda, 101 branches of Yajurveda and 1000 of Samveda)

(ii) The Rigveda, the Yajurveda and Samveda are considered to be more ancient books and are known as 'Trai Viddya' or the 'Tripple Sciences'. The Rigveda is the oldest and has been compiled in 3 long and different periods of time. The 4th Veda is the Atharvaveda which is of a later date.

(iii) There is no unanimous opinion regarding the date of compilation or revelation of the 4 Vedas. According to Swami Dayanand, who is the founder of the Arya Samaj, the Vedas were revealed 1310 millions of years ago and according to other scholars they are not more than 4000 years old.

(iv) Similarly there is a difference of opinion regarding the places where these books were revealed and the Rishis to whom these Scriptures were given. Inspite of these differences the Vedas are the most authentic of the Hindu Scriptures and the real foundations of the Hindu Dharma.

b) Upanishads:

(i) The word Upanishads is derived from 'Upa' meaning near, 'ni' which means down and 'shad' means to sit, therefore Upanishads means sitting down near groups of pupils sit near the teacher to learn from him the secret doctrines.

According to Samkara Upanishad is derived from the root word 'Sad' which means 'to loosen', 'to reach' or 'to destroy', with 'Upa' and 'ni' as prefix, therefore Upanishad means Brahma-knowledge by which ignorance is loosened or destroyed.

(ii) The number of Upanishads exceeds 200 though the Indian tradition puts it at 108. There are 10 principal Upanishads however some consider them to be more than 10, while other 18.

(iii) The Vedanta meant originally the Upanishads, though the word is now used for the system of philosophy based on the Upanishad. Literally, Vedanta means the end of the Veda, Vedasya-antah, the conclusion as well as the goal of Vedas. The Upanishads are the concluding portion of the Vedas and chronologically they come at the end of the Vedic period.

(iv) Some Pandits consider the Upanishad to be more superior to the Vedas.

c) Puranas

Next in order of authenticity are the Puranas which are the most widely read scriptures. The Purana contains the history of the creation of the uniVerse, history of the early Aryan tribes and life stones of the devines and deities of the Hindus. The Puranas are revealed books like the Vedas which were revealed simultaneously with the Vedas or somewhere close to it.

Maharishi Vyasa has divided the Puranas into 18 voluminous parts. He also arranged the Vedas under various heads. The Gita and Mahabharata were productions of his masterly pen.

Chief among the Puranas is a book known as Bhavishya Purana. It is called so because it gives an account of future event. The Hindus consider it to be the word of God. Maharishi Vyasa was just the compiler of the book. The real author being God himself.

2. Muhammad (pbuh) prophesized in Bhavishya Purana

According to Bhavishya Purana in the Prati Sarag, Parv III, Khand 3, Aday 3, Shaloka 5 to 8

"A malechha (belonging to a foreign country and speaking foreign language) spiritual teacher will appear with his companions. His name will be Mohammad. Raja (Bhoj) after giving this Maha Dev Arab (of angelic disposition) a both in the 'Panchgavya' and the Ganges water (i.e. purging him of all time) offered him the presents of his sincere devotion and showing him all reverence said, "I make obeisance to thee, 'Oye! The pride of mankind, the dweller in Arabia, Ye have collected a great force to kill the Devil and you yourself have been protected from the malechha opponents."

The Prophecy clearly states:

(i) The name of the Prophet as Muhammad

(ii) He will belong to Arabia. The Sanskrit word 'Marusthal' means a sandy track of land or a desert.

(iii) Special mention is made of the companions of the Prophet i.e. the Sahabas. No other Prophet had as many companions as Prophet Muhammad (pbuh).

(iv) He is referred as the pride of mankind (Parbatis nath). The Holy Qur'an reconfirms this in Surah Al-Qalam, Chapter 68, Verse 4

"And thou (standest) on an exalted standard of character" and in Surah Al-Ahzab Chapter 33, Verse 21

"Ye have indeed in the messenger of Allah, a beautiful pattern (of conduct)"

(v) He will kill the devil i.e. abolish idol worship and all sorts of vices.

(vi) The Prophet will be given the protection against his enemy.

Some people may argue that Raja Bhoj mentioned in the prophecy lived in the 11th century CE 500 years after the advent of Prophet Muhammad and was the descendant in the 10th generation of Raja Shalivahan. These people fail to realize that there was not only one Raja of the name Bhoj. The Egyptian Monarchs were called as Pharaoh and the Roman kings were known as Caesar's, similarly the Indian Rajas were given the tittle of Bhoj. There were several Raja Bhoj who came before the one in 11th Century CE.

The Prophet did not physically take a bath in Panchgavya and the water of Ganges. Since the water of Ganges is considered holy, taking bath in the Ganges is an idem meaning washing away or making immune from all sorts of sins. Here the prophecy implies that the Prophet Muhammad (pbuh) was sinless i.e. 'Maasoom'.

3. Muhammad (pbuh) prophesized in Bhavishya Purana

According to Bhavishya Purana in the Pratisarag, Parv III, Khand 3, Shloka 10 to 27 Maharishi Vyas has prophesized.

"The Malechha have spoiled the well known land of the Arabs. Arya Dharma is not to be found in the country. Before also there appeared a misguided friend whom I had killed; he has now again appeared being sent by a powerful enemy. To show these enemies the right path and to give them guidance the well-known Mohamad (Muhammad), who has been given by me the epithet of Brahma, is busy in bringing the 'Pishachas' to the right path. O Raja, you need not go to the land of the foolish Pishachas, you will be purified through my kindness even where you are at night, he of the angelic disposition, the shrewd man, in the guise of a Pischacha said to Raja Bhoj, O Raja! Your Arya Dharma has been made to prevail over all religions, but according to the commandment of Ishwar Parmatma, I shall enforce the strong need of the meat eaters. My follower will be a man circumcised, without a tail (on his

head), keeping beard, creating a revolution announcing Adhan (call for prayer) and will be eating all lawful things. He will eat all sorts of animals except swine. They will not seek purification from the holy shrubs, but will be purified through warfare. On account of their fighting the irreligious nations, they will be known as 'Musalmans'. I shall be the originator of the religion of the meat-eating nation"

The Prophecy states that:

(i) The evil doers have corrupted the Arab land.
(ii) Arya Dharma is not found in that land.
(iii) The present enemies will be destroyed just as the previous enemies like Abraha had perished. Qur'an speaks about these sort of previous enemies in Surah Al-Feel, Chapter No. 105, Verse No. 1 to 5.
"Seest thou not how thy word dealt with the companions of the elephant? Did we not make their treacherous plan go astray? And He sent against them flights of Birds sticking them with stones of baked day then did He make them like an empty field of stalk and straw, (of which the corn) has been eaten up".
(iv) Prophet Muhammad (pbuh) has been given the title Brahma to guide the opponents of truth.
(v) The Indian Raja need not go to Arab land since his purification will take place in India after the Musalman will arrive in India.
(vi) The coming Prophet will atlest the truth of the Aryan faith i.e. Monotheism and will reform the misguided people.
(vii) The Prophets followers will be circumcised without a tail on the head being a beard and will create a great revolution.
(viii) Will announce the Adhan i.e. 'call for prayer'.
(ix) He will only eat lawful things and animals but will not eat pork. Qur'an confirms this is no less than 4 different places.
In Surah Al-Baqarah, Chapter 2, Verse 173
In Surah Al-Maidah, Chapter 5, Verse 3
In Surah Al-Anam, Chapter 6, Verse 145
In Surah Al-Nahl, Chapter 16, Verse 115
"Forbidden for you for food are dead meat, blood, flesh of swine, and that on which had been invoked the name of other than Allah".
(x) They will not purify with grass like the Hindus but by means of sword they will fight their irreligious people.
(xi) They will be called as Musalman.
(xii) They will be a meat eating nation.
Qur'an confirms the eating of herbivorous animals in,
Surah Maidah, Chapter 5, Verse No. 1 &
Surah Moominoon, Chapter 23, Verse No. 21

Commentary

According to Bhavishya Purana, Parv III, Khand 1, Aday 3, Shloka 21-23,
Corruption and persecution are in seven sacred cities of Kashi etc. India is inhabited by Rakshas, Shabar, Bhil and other foolish people. In the land of 'Malechhas', the followers of the 'Malechha dharma' (Islam) are wise and brave people. All good qualities are found in Musalmans and all sorts of vices have accumulated in the land of the Aryas. Islam will rule in India and its islands. Having known these facts O Muni, glorify the name of thy Lord".
Qur'an conforms this in,
Surah Taukah, Chapter 9, Verse 33 &
Surah Al-Saf, Chapter 61, Verse 9,
"It is the who hath sort His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the pagan may detect (it)" and a similar message is given in, Surah Fatah Chapter 48, Verse 28,
Ending with 'And enough is Allah as a witness'.

4. Muhammad (pbuh) prophesized in Bhavishya Purana

In the 20th Book of Atharvaveda, Hymn 127. Some Suktas (Chapters) are known as Kuntap Sukt. Kuntap means the consumer of misery and troubles. Thus meaning the message of peace and safety and if translated in Arabic means Islam.

Kuntap also means hidden glands in the abdomen. These mantras are called so probably because their true meaning was hidden and was to be revealed in future. Its hidden meaning is also connected with the navel or the middle point of this earth. Mecca is called the 'Ummul Qur'an' the mother of the towns or the naval of the earth in many revealed books it was the first house of divine worship where God Almighty gave spiritual nourishment to the world. The Holy Qur'an says in Surah Ale-Imran, Chapter 3, Verse 95.

"The first house (of worship) appointed for men was that at Bakka (Mecca) full of blessings and of guidance and for all kinds of beings".

Another name for Mecca is 'Becca'. Thus Kuntap stands for Mecca or Becca.

Several people have translated these Kuntap Suktas like M. Blomfield, Prof. Ralph Griffith, Pandith Rajaram, Pandit Khem Karan, etc.

The main points mentioned in the Kuntap Suktas that is Atharvaved, Book XX, Hymn 127, Verses 1-13 are:

Mantra 1:

He is narashansah or the praised one (Muhammad).

He is Kaurama the prince of peace or the emigrant, who is safe, even amongst a host of 60,090 enemies.

Mantra 2:

He is a camel-riding Rishi, whose chariot touches the heaven.

Mantra 3:

He is Mamah Rishi who is given a hundred gold coins, ten chaklets (necklaces), three hundred good steeds and ten thousand cows.

Mantra 4:

Vachyesv rebh, 'Oh! ye who glorifies'

Mantra 5:

The praying ones with their prayers hurry on like powerful bulls.

Mantra 6:

O you who praises hold fast the wisdom which earns cows and good things. Disseminate this among the divine.

Mantra 7:

He is the king of the worlds, the best of men and guide for the entire mankind.

Mantra 8-9:

He has procured a secure dwelling for the people, gives protection to every body and has spread peace in the world.

Mantra 10:

People thrive happily end prosper under his rule and from the depth of degradation they rise to the height of glory.

Mantra 11:

He is asked to wake up and warn the world.

Mantra 12:

He is extremely bountiful and very generous.

Mantra 13:

(His followers) have been saved from the hostility and robbery of the enemy and May the Master not be harmed.

Mantra 14:

We Glorify and praise the great hero with a song of praise and a prayer. Please accept this praise so that evil may not befall us.

(i) The Sanskrit word 'Narashansah' means 'the praised one' which is the literal translation of the Arabic word Muhammad (pbuh).

The Sanskrit word 'Kaurama' means 'one who spreads and promotes peace' the holy Prophet was the 'Prince of Peace' and he preached equality of human kind and universal brotherhood. 'Kaurama' also means an emigrant. The Prophet migrated from Mecca to Medina and was thus also an Emigrant. He will be protected from 60,090 enemies which was the population of Mecca.

(ii) The Prophet would ride a camel, this clearly indicates that, it cannot be an Indian Rishi since it is forbidden for a Brahman to ride a camel, sacred Books of the east, Volume 25, Laws of Manu page 472 according to Manu Smriti, Chapter 11, Verse 202.

"A Brahman is prohibited from riding a camel or an ass and to bath naked. He should purify himself by suppressing his breath".

(iii) (a) This Mantra gave the Rishis name as Mamah. No rishi in India or any other Prophet had this name 'Mamah' is derived from 'Mah' which means to esteem highly, on a revere, to exalt, etc. Some Sanskrit books give the Prophets name as 'Mahamad', but this word according to Sanskrit grammar can also be used in the bad sense. It is incorrect to apply grammar to an Arabic word. Actually Mamah has the some meaning and somewhat similar pronunciation as the word Muhammad (pbuh).

(b) He is given 100 gold coins, which refers to the believers and the earlier companions of the Prophet during his turbulent Meccan life. Later on due to persecution they migrated from Mecca to Abyssinia later when Prophet migrated to Madina all of them joined him in Madinah.

(c) The 10 chaplets or necklaces were the 10 best companions of the Holy Prophet (pbuh) known as 'Ashra – Mubbashshira' (10 bestowed with good news). These were fore told in this world of their salvation in the hereafter i.e. they were given the good news of entering paradise by Prophets own lips and after naming each one he said (in Paradise). They were Abu Baker, Umer, Uthman, Ali, Talha, Zubair, Abdur Rahman Ibni Auf, Sad Bin Abi Waqqar, Sad Bin Zaid and Abu Ubeidah (May God be well-pleased with them).

(d) The third gift was 300 good steeds. These horses belonged to the Arab breed. The Sanskrit word 'Arvah' means swift Arab horse, The 300 steeds refers to the 300 companions of the Holy Prophet who fought at the battle of Badar and came back victorious even though the enemies were thrice the number.

(e) The Sankrit word 'Go' is derived from 'Gaw' which means 'to go to war'. A cow is also called 'Go' and is a symbol of war as well as peace, the 10,000 cows refers to the 10,000 companious of who accompanied the Prophet (Pubh) when he entered Mecca during Fateh Mecca which was a unique victory in the history of mankind in which there was no blood shed. The 10,000 companions were pious and compassionate like a cow and were at the same time strong and fierce and are described in the Holy Qur'an in Surah Fatah, Chapter 48, Verse 29,

"Muhammad is the Messenger of Allah, and those who are with him are strong against unbelievers, (but) compassionate amongst each other".

(iv) This mantra calls the Prophet as 'Rebh' which means one who praises which when translated into Arabic is Ahmed which is another name for the Holy Prophet (pbuh).

(v) He and his followers are always mindful of their prayers even in the battlefield. The Holy Qur'an says in Surah Baqarah, Chapter 2, Verse 45,

"Nay, seek (Allah's) help with patience, perseverance and prayer"

The Holy Qur'an says in Surah Nisa, Chapter 4, Verse 102,

"When thou (O Messenger) act with them, and standest to lead them in prayer, Let one party of them stand up (in prayer) with thee, taking their arms with them. When they finish their prostations, let them take their position in the rear. And let the other party come up which hath not yet prayed and let them pray with thee, taking all precautions, and bearing arms."

(vi) The wisdom mentioned in this mantra refer to the Holy Qur'an. The Holy Qur'an earns good not only in this world but also in the here after. The Prophet (pbuh) is asked to propagate amongst his companions. Many of whom memorized the Qur'an.

(vii) All the attributes in this mantra apply to the Holy Prophet (pbuh)

In Surah Al-Anbiya, Chapter 21, Verse 107

"We sent thee not, but as a mercy for all creatures"

In Surah Saba, Chapter 34, Verse 28

"We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not."

In Surah Al-Qalam, Chapter 68, Verse 4

"And thou (standest) on an exalted standard of character."

In Surah Al-Ahzab, Chapter 33, Verse 21

"We have indeed in the Messenger of Allah a beautiful pattern (of conduct)".

(viii) & (ix) During the reconstruction of Kaaba, the Prophet (pbuh) Through his wisdom prevented a war between the Arab tribe. The Prophet not only gave peace to the Arab land but also to the whole world. Even during the conquest of Mecca, the Prophet established peace without shedding a single drop of blood. He gave peace,

shelter to the bitterest enemies and let them go by saying, “There shall be no reproof against you this day.”

(x) The Arabs were the most ignorant people 1400 years ago and it was referred to as ‘Youmul Jahiliya’. The Prophet with his message brought prosperity and raised these ignorant people and made them the torchbearers.

(xi) This Mantra gives the translation of the Holy Qur’an Surah Al-Mudaththir, Chapter 74, Verses 1-3
“O thou wrapped up (in a mantle)! Arise and deliver thy warning!
And thy Lord do thou magnify!” The Prophet arose and warned the people and glorified the Lord.

(xii) The Holy Qur’an says in Surah Ale-Imran, Chapter 3, Verse 159
“It is part of the Mercy of Allah that thou don’t deal gently with them.
Wert thou severe or harsh hearted, They would have broken away from about thee.”
It was due to the Prophets (pbuh) kind-heartedness; mercy and generosity that people flocked around him otherwise the stubborn Arabs could never have been won.

(xiii) This Mantra is a prayer of the Rishi for the Prophet (pbuh) a similar prayer is found in the last Chapter of the Holy Qur’an i.e. Surah Nas, Chapter 114, Verses 1-3.
“Say, I seek refuge with Lord and Cherisher of mankind, The King (or Ruler) of mankind, the God (or Judge) of mankind from the mischief of the Whisperer (of Evil), who withdraws (after his whisper) - (the same) who whispers into the hearts of mankind – Among Jinns and among Men.”

(xiv) In this last Mantra, the Rishi of the Veda makes it compulsory for the followers of the Veda to praise the Holy Prophet (pbuh) land follow him so that they will be saved from the evil of this world.

5. Battle of the Allies described in the Vedas.

It is mentioned in Atharvaveda, Book XX, Hymn 21, Verse 6, “Lord of the truthful! These libatrous drinks these feats of bravery and the inspiring songs gladdened thee in field of battle. When thou renders vanquished without fight the ten thousand opponents of the praying one, the adoring one.”

(i) This Prophecy of the Veda describes the well-known battle of Ahzab or the battle of the Allies during the time of Prophet Muhammad. The Prophet was victorious without an actual conflict which is mentioned in the Qur’an in Surah Ahzab, Chapter 33, Verse 22, “When the believers saw the confederate forces they said, This is what Allah and His Messenger had promised us and Allah and His Messenger told us what was true”.
And it only added to their faith and their zeal in obedience.

(ii) The Sanskrit word karo in the Mantra means the ‘praying one’ which when translated into Arabic means Ahmed, the second name of Prophet Muhammad.

(iii) (Pbuh) The 10,000 opponents mentioned in the mantra were the enemies of the Prophet and the Muslims were only 3000 in numbers.

(iv) The last words of the Mantra ‘aprati ni bashayah’ means the defeat was given to the enemies without an actual fight.

6. The enemies defeat in the conquest of Mecca

It is mentioned in Atharvaveda, Book 20, Hymn 21, Verse No. 7
“You have O India, overthrown 20 Kings and 60,099 men with an outstripping Chariat wheel who came to fight the praised one or far famed (Muhammad) orphan.”

(i) The Population of Mecca at the time of Prophet advent was nearly 60,000.

(ii) There were several clans in Mecca each having its own chief. Totally there were about 20 chiefs to rule the population of Mecca.

(iii) An Abandhu meaning a helpless man who was far famed and ‘Praised one’ Muhammad (pbuh) overcame his enemies with the help of God.
A similar prophecy is also found in Rigveda, Book I, Hymn 53, Verse 9
The Sanskrit word used is ‘Sushrana’ which means praise worthy or well praised which in Arabic means Muhammad (pbuh).

7. Muhammad (pbuh) prophesized in Samveda

Book II, Hymn 6, Verse 8
“Ahmed acquired from his Lord the knowledge of eternal law I received light from him just as from the sun”. The Prophecy confirms.

(i) The name of the Prophet as Ahmed since Ahmed is an Arabic name; many translators misunderstood it to be Ahmat and translated the mantra as I alone have acquired the real wisdom of my father.
(ii) Prophet was given external law i.e. Shariah
(iii) The Rishi was enlightened by the Shariah of Prophet Muhammad. The Holy Qur'an says in Surah Saba, Chapter 34, Verse 28
"We have not sent thee but as a universal (messenger) to men, giving them glad tidings and warning them (against sin), but most men understand not."

II Common Questions Asked By Hindus About Islam

10. ARE THE VEDAS A REVELATION OF GOD?

Question:

If Allah has sent his books and revelations in every period, then which revelation was sent to India? Can we consider the Vedas and other Hindu scriptures to be word of God?

Answer:

1. Revelation sent in every period.
The Glorious Qur'an mentions in Surah Rad, Chapter 13, Verse 38
"For each period is a book (revealed)."
[Al-Qur'an 13:38]
2. Four revelations of God mentioned by name in Qur'an
By name, only four revelations of God are mentioned in the Qur'an i.e. Torah, Zaboor, Injeel and the Qur'an
Torah is the revelation, which was given to Moses (pbuh)
Zaboor is the revelation, which was given to David (pbuh)
Injeel is the revelation, which was given to Jesus (pbuh) and
Qur'an is the last and final revelation which was given to the last and final Messenger Muhammad (pbuh).
3. All the previous revelations sent only for their people
All the revelations that came before Qur'an were only sent for their own people and were to be followed only for a particular time period.
4. The Qur'an sent for whole humankind
Since the Qur'an is the last and final revelation, it was not sent only for the Muslims or the Arabs but it was sent for the whole of humankind. It is mentioned in:
a. Surah Ibrahim, Chapter 14, Verse 1
"Alif Lam Ra. A book which We have revealed unto thee, in order that thou mightiest lead mankind out of the depths of darkness into light..."
[Al-Qur'an 14:1]

b. A similar message is repeated in Surah Ibrahim, Chapter 14, Verse 52
"Here is a Message for mankind: let them take warning therefrom, and let them know that He is (no other than) One God: let men of understanding take heed".
[Al-Qur'an 14:52]
c. Qur'an mentions in Surah Baqarah, Chapter 2, Verse 185
"Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgement (between right and wrong)."
[Al-Qur'an 2:185]
c. d. A similar message is repeated in Surah Zumur, Chapter 39, Verse 41
"Verily We have revealed the Book to thee in Truth, for (instructing) mankind."
[Al-Qur'an 39:41]
5. Which revelation sent to India?
The question that arises is "which revelation of God was sent to India and whether we can consider the Vedas and the other Hindu Scriptures to be the revelations of God?" There is no text in the Qur'an or Sahih Hadith mentioning the name of the revelation that was sent to India. Since the name of the Vedas or other Hindu

scriptures are no where to be found in Qur'an and Sahih Hadith, one cannot say for sure that they were the revelations of God. They may be the revelation of God or may not be the revelation of God.

6. Even if the Veda was the word of God today you have to follow the Qur'an

Even if the Vedas and the other scriptures were the revelations from God, they were only meant for people of that time and were to be followed only for that particular period of time. Today all human beings through out the world including India should only follow the last and final Revelation of God, i.e. the Qur'an. Moreover since all the previous revelations were not meant to be followed for eternity, Almighty God did not preserve them in their original form. There is not a single religious scripture of any of the major religions, which claims to be the word of God and has maintained its pure original text and is free from alteration, adulteration and interpolation. Since the Glorious Qur'an is to be followed for eternity, Allah (SWT) has taken upon Himself to maintain its original purity and guard it from corruption. Allah says in Glorious Qur'an.

Surah Hijr, Chapter 15, Verse 9

"We have without doubt, sent down the Message; and We will assuredly guard it (from corruption)."

[Al-Qur'an 15:9]

Common Questions Asked By Hindus About Islam

9. ARE RAM AND KRISHNA PROPHETS OF GOD?

Question:

If according to Islam, messengers or prophets were sent to each and every ntion of the world, then which prophet was sent to India? Can we consider Ram and Krishna to be messengers of God?

Answer:

1. Prophets sent to every nation

a) The Glorious Qur'an mentions in Surah Fatir, Chapter 35, Verse 24

"...And there never was a people, without a warner having lived among them (in the past)".[Al-Qur'an 35:24]

b) A similar message is repeated in Surah, Chapter 13, Verse 7

"...and to every people a guide".[Al-Qur'an 13:7]

2. Stories only of some prophets narrated in the Qur'an

a) Allah (SWT) says in Surah Nisa, Chapter 4, Verse 164

"Of some messengers We have already told thee the story; of others we have not." [Al-Qur'an 4:164]

b) A similar message is repeated in Surah Ghafir, Chapter 40, Verse 78

"We did aforetime send messengers before thee: of them there are some whose story We have related to thee, and some whose story We have not related to thee..."

[Al-Qur'an 40:78]

3. 25 Prophets of God are mentioned by name in the Qur'an

By name, only 25 Prophets of God are mentioned in the Qur'an e.g. Adam, Noah, Abraham, Moses, Jesus, Muhammad (pbuh)

4. More than 1,24,000 prophets of God

According to Prophet Muhammad (pbuh), there were more than 1,24,000 prophets sent to this world.

5. All previous prophets sent only for their people

All the prophets that came before Prophet Muhammad (pbuh) were only sent for their own people and were to be followed only for a particular period of time.

Surah Ali Imran, Chapter 3, Verse 49

"And (appoint him) a messenger to the Children of Israel,..."

[Al-Qur'an 3:49]

6. Muhammad (pbuh), the last messenger of God

Prophet Muhammad (pbuh) is the last and final messenger of Almighty God. It is mentioned in

Surah Ahzab, Chapter 33, Verse 40
"Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the seal of the Prophets: and Allah has full knowledge of all things."

[Al-Qur'an 33:40]

7. Prophet Muhammad (pbuh), sent for whole Humankind

Since Prophet Muhammad (pbuh) is the last and final messenger, he was not sent only for the Muslims or the Arabs, but he was sent for the whole of humankind.

a. It is mentioned in
Surah Anbiya, Chapter 21, Verse 107
"We sent thee not, but as a mercy for all creatures."

[Al-Qur'an 21:107]

b. A similar message is repeated in
Surah Saba, Chapter 34, Verse 28
"We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not."

[Al-Qur'an 34:28]

c. It is mentioned in
Sahih Bukhari, Volume 1, Book of Salaah, Chapter 56, Hadith no. 429
Narrated Jabir bin Abdullah: Allah's Messenger said,
"Every Prophet used to be sent to his nation only but I have been sent to all mankind."

8. Which prophet was sent to India?

Regarding the question of which prophet was sent to India, and can we consider Ram or Krishna to be prophets of God, there is no text in the Qur'an or Sahih Hadith mentioning the name of the prophet that was sent to India. Since the names of Ram and Krishna are nowhere to be found in the Qur'an and Sahih Hadith, one cannot say for sure whether they were prophets of God or not. Some Muslims, especially certain Muslim politicians who try to appease the Hindus, say Ram Alai-his-salaam, i.e. Ram, may peace be on him. This is totally wrong, since there is no authentic proof from the Qur'an and Sahih Hadith that he was a prophet of God. However, a person may say that perhaps they may have been the prophets of God.

9. Even if Ram and Krishna were prophets, today we have to follow the last Prophet of God i.e. Muhammad (pbuh)

Even if Ram and Krishna were prophets of God, they were only meant for people of that time and were to be followed only for that particular period of time. Today, all the human beings throughout the world, including India should only follow the last and final prophet and Messenger of God-prophet Muhammad (pbuh).

D 9. Avtaars and Messengers in Hinduism

There is no concept of Messengers of God in Hinduism. However they have a concept of Avtaar. Avtaar is the Sanskrit term where 'Av' means down and 'tr' means passover. Thus Avtar means to descend down or to come down. The meaning of Avtaar in the oxford Dictionary is, "(In Hindu Mythology) the descent of a diety of a released soul to earth in bodily form". In simple words, Avtaar means God Almighty coming down to earth in bodily form.

In Hinduism, It is believed that God Almighty comes down to the earth in some bodily form to protect the religion or to set an example or set the rules for the human beings.

There is no reference of Avtaars anywhere in the Vedas. The most sacred of the Hindu Scriptures i.e. Sruti. However it is found in the Smrti i.e. the Puranas and the Itihasas.

It is mentioned in the most popular and widely read book of Hinduism.
Bhagavad Geeta, Chapter 4, Verse 7-8
"Whenever and wherever there is a decline in religious practice, O descendent of Bharata, and a predominant rise of irreligion at that time I descend Myself".
"To deliver the Pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I myself appear, millenium after millennium".

Thus according to Bhagavad Geeta, God takes Avtaar to deliver the pious and annihilate miscreants and to reestablish the principles or religion.

According to the Puranas there are hundreds of Avtaars, but the Vishnu the sustainer has 10 Avtaars.

1. Matsya-avatar, in the form of a fish
2. Kurm-avatar, in the form of a tortoise
3. Varah-avatar, in the form of a boar or a pig
4. Narasimha-avatar, in the form of a monster, half man half lion
5. Vamana-avatar, in the form of a Brahmin dwarf named Vamana
6. Parashuaram-avatar, in the form of Parashurama
7. Rama-avatar, in the form of Rama, the hero of Ramayana
8. Krishna-avatar, in the form of Krishna, the hero of Gita
9. Buddha-avatar, in the form of Gautam Buddha
10. Kalki-avatar, in the form of Kalki

(Rigveda Samhiti, Volume XII, page 4309 by Swami Satyaprakash Saraswati and Satyakam Vidhyalank)

All these Scriptures are telling its reader that though the things are made so clear yet they divert away from the truth.

4. ANTHROPOMORPHISM

a. God need not take human form to understand human being.
   Most of the other religions some time or the other believes in the philosophy of anthropomorphism i.e. God take human form. They have a very good logic for it Almighty God is so pure and Holy the he is unaware of the hardships, shortcomings, difficulties feelings etc. of the human being. He does not know how does a person feel when he is hurt or when he is in trouble etc. Therefore in order to set the rules for the human beings. He came down to the earth in the form of a human being. On the face of it, it seems to be a very good logic.
b. Creator prepares an instruction manual.
   Suppose I manufacture a tape recorder. Do I have to become a tape recorder to know what is good or what is bad for the tape recorder. I writer an instruction manual. In order to listen to the audiocassette, insert the cassette and press the play button. In order to stop, press the stop button. If you want to fast-forward press the FF. button. Do not drop it from a height it will get damaged. Do not immerse it in water it will get spoilt. I write an instruction manual. The dos and don’ts for the machine.
c. Holy Qur’an is the instruction manual for the human being.
   In the similar fashion our lord and creator Allah (SWT) need not come in the form of a human being to know what is good or bad for the human being. He only has to reveal the instruction manual the last and final instruction manual of the human beings is the Holy Qur’an.
   The dos and don’ts for the human beings is mentioned in the Holy Qur’an.
d. Allah chooses messengers:
   Allah (SWT) need not come down personally for writing the instruction manual. He chooses a man amongst men to deliver the message and communication with him at a higher level through the revelation. Such chosen men are called as messengers and prophets of God.

I E LIFE AFTER DEATH-HEREAFTER

1. Its mentioned in the Qur’an Surah Baqarah, Chapter 2, Verse 28
   “How can ye reject the faith in Allah? Seeing that ye were without life, And He gave you life; Then will He cause you to die, And will again bring you to life; And again to Him Will ye return”.
   In Islam a human being comes into this world only once and after he dies, he is again resurrected on the day of judgement and depending upon the deeds he has done he will either dwell in heaven i.e. Paradise or in hell.
2. This life is the test for the here after
   Its mentioned in the Qur’an
   Surah Al Mulk, Chapter 67, Verse 2
   “He who created Death and Life, that He May try which of you is best in deed; and He is the exalted in Might, oft forgiving.

This life that we lead in this world is a test for the here after. If we follow the commandment of the creator Almighty Allah and we pass the test, We shall enter Paradise i.e. Eternal Bliss. If you do not follow the commandments of our creator and fail the test then we shall be put into Hell.

3. Full Recompense on the Day of Judgement

   Its mentioned in the Qur'an Surah Ali Imran, Chapter 3, Verse 185

   "Every soul shall have a taste of death And only on the Day of Judgement shall you be paid your full recompense. Only he who is saved far from the fire and admitted to the Garden will have attained the object (of life). For the life of this world is but goods and chattels of deception".

4. Paradise – Al-Jannah

   Al-Jannah i.e. Paradise is a place of Perpetual bliss, in Arabic it literally means the Garden. The Qur'an describes the Jannah in great detail, such as Paradise, underneath which rivers run. It contains rivers of milk unchanging in flavor and rivers of honey purified. In it is fruit of every kind. No fatigue shall be fell neither shall they hear idle talk. There shall be no cause of sin except Peace and Peace.

5. Hell – Jahannam

   Hell is a place of torment where the people undergo suffering most often described as fire, a fire whose fuel is men and stones.

6. Purnjanam is not cycle of Rebirth but life after death.

   The common word used for the Doctrine of Rebirth is 'Punarjanam'. In Sanskrit Punar or Puna means 'next time' or 'again' and Janam means 'life'. Therefore Punarjanam means next life or the life here after. It does not means coming to life again and again. Most of the reference for Punarjanam in the other Hindu Scriptures besides the Vedas if read keeping life hereafter in mind including the quotation of Bhagavad Gita and Upanishad it give us a concept of next life or life again but not life again and again. This concept of Rebirth again and again was developed later on after the vedic period to rationalize the indifferences found in different individuals at birth and different surrounding in which people live. Since the creator Almighty can not be unjust.

   Islam has a rational answer to this which we shall discuss later Insha Allah.

7. Life after death in the Vedas

   There is reference to life after death in the Vedas. It's mentioned in

   a. Rigveda Book No. 10, Hymn No. 16, Verse No. 4

   "The unborn portion; burn that, AGNI, with thy heat; let thy flame, thy splendour, consume it; with those glorious members which thou has given him, JATAVEDAS, bear him to the world (of the virtuous)"

   The Sanskrit word Sukritam u Lokam means the world of the virtuous or region of the pious, referring to the hereafter. The next Verse i.e.

   b. Rigveda, Book 10 Hymn 16, Verse 5 says.

   "...Putting on (celestial) life, let the remains (of bodily life) depart let him, JATAVEDAS be associated with a body."

   This Verse too refers to a second life i.e. life after death.

8. Paradise-Swarga in the Vedas.

   Swarg i.e. Paradise is described in several places in the Vedas including

   Atharvaveda, Book 4, Hymn 34, Verse 6 (Devichand)

   a. "May all these streams of butter, with their banks of honey, flowing with distilled water, and milk and curds and water reach thee in domestic life enhancing thy pleasure. May thou acquire completely these things strengthening the soul in diverse ways."

   It's mentioned in

   a. Atharvaveda, Book 4, Hymn 34, Verse 6 (Ved pra.)

   "Having pools of clarified butter, stocks of sweet honey, and having exhilarating drinks for water, full of milk and curds, may all these streams flew to us in the world of happiness swelling sweetly. May our lakes full of Lotuses be situated near us".

   b. Its mentioned in

   Atharvaveda, Book 4, Hymn 34, Verse 2

   "Bereft of physical bodies, pure, cleansed with the wind, brilliant, they go to a brilliant world. The fire does not cause burning in their male organ. In the world if happiness they get plenty of women".

c. Its mentioned in
Atharvaveda, Book 2, Hymn 34, Verse 5
May the realized ones, first of all, take the vital breath under their control from the limbs in which it has been circulating. Go to heaven, stay firm with all the parts of your body Attain the world of light and emancipation, following the path of the enlightened ones, (your predecessors).

d. It is mentioned in
Atharvaveda, Book 6, Hymn 122, Verse 3.
"O both of you, start to accomplish it; make determined effort to accomplish it. Those having unflinching faith attain this abode of happiness. Whatever ripe offerings you have made in fire of sacrifice may both, the husband and wife, stand united to guard them with care".

8 e. It is mentioned in
Rigveda, Book 10, Hymn 95, Verse 18
"O Aila, the loud-sounding clouds, these divines say to you, since you are indeed subject to death, let your progeny propitiate your revered cosmic forces with oblations, then alone you shall rejoice (with me) in heaven"

9. Hell-Nark in the vedas
Nark or Hell is also described in the Vedas and the Sanskrit word used is 'Narakasthanam'.
It is mentioned in
Rigveda, Book 4, Hymn 5, Verse 4
"May the bounteous fire-divine, consume them with his fiercely glowing sharp jaws like flames, who disregard the commandments and steadfast laws of most venerable and sagacious lord".

F. DESTINY

1. Concept of Destiny – Qadr in Islam
Qadr is the concept of Destiny. Certain aspects of human life is predestined by our creator Almighty Allah for e.g. where and when will a person be born. The Surround and condition in which he will be born, how long will he live and where will he die.
2. Logical concept for differences in different Individuals.
In Hinduism the differences in two individual at birth e.g. one child is healthy while the other is handicapped, one child is born in a rich family and the other in a poor family is based on past karma i.e. actions of the previous life. There is no scientific or logical proof of the cycle of Rebirths. The Islamic concept for these differences in different Individual is given in Surah Mulk, Chapter 67, Verse 2
"He who created Death and life, that He may try which of you is best in deed; And He is the Exalted In Might; oft-forgiving".
This life that we live is the test for the hereafter.
3. Present Conditions in Islam is a test
There are several Verses in the Qur'an which clearly specify that Our Creator Almighty Allah tests us in several different ways

a. It is mentioned in the Qur'an.
Surah Baqarah, Chapter 2, Verse 214
"Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you?
They encountered suffering and adversity, And were so shaken in Spirit that even the messenger and those of faith who were with him cried. "When (will come) the help of Allah" Ah! Verily, the help of Allah is (always) near!"

b. It is mentioned in the Qur'an
Surah Ankabut, Chapter 29, Verse 2
"Do men think that they will be left a lone on saying, "we believe", And that they will not be tested?"

c. It is mentioned in the Qur'an
Surah Anbiya, Chapter 21, Verse 35
"Every Soul shall have a taste of death. And we test you by evil and by good by way of trial to us must ye return."

d. It is mentioned in the Qur'an
Surah Baqarah, Chapter 2, Verse 155

"Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your tail), but give Glad tidings to those who patiently persevere."

e. It is mentioned in the Qur'an
Surah Anfal, Chapter 8, Verse 28
"And know ye that your possession and your progeny are but a trial; And it is Allah with whom lies your highest reward".

II Life after Death in Hinduism

1. Concept of Rebirths in Hinduism-Reincarnation or Transmigration of the souls.
Hinduism believe in the cycle of birth, death and Rebirth, which is called as samsara. Samsara or the doctrine of Rebirth is also called as the theory of Reincarnation or the transmigration of the Soul and is considered to be the basic tenet of Hinduism. According to doctrine of Rebirth the difference found between one individual and the other even at birth like one child is healthy the other is handicapped or blind is due to their part karma i.e. actions done in the past birth. Similarly all actions may not bear fruit in this life, thus there has to be another life.

a. Its mentioned in Bhagavad Geeta in Chapter 2, Verse 22
"As a person puts on new garments, giving up old ones the Soul similarly accepts new material bodies, giving up the old and useless."

b. The doctrine of Rebirth in also described in Brhadaranyaka Upanishad, Part 4 Chapter 4, Verse 3
"As a caterpillar which has wriggled to the top of a blade of grass draws itself over to a new blade, so does the Soul, after it has put aside its body draw itself over to a new existence.

2. Karma – the law of Cause and Effect
Karma means act, action or activity and refers not only to action undertaken by the body but also to those undertaken by the mind Karma is actually action and reaction or the law of cause and effect. It is explained by the saying,
"As we sow so shall we reap"
A Farmer cannot sow wheat and expect Rice. Similarly every good thought word or deed begets a similar reaction which affects our next life and every unkind thought harsh word and evil deed comes back to harm us in this life or in the next life.

3. Dharma – righteous duties
Dharma means what is right or Righteous duties. This includes what is right for the individual, family, the class or cast and also for the universe itself in order to achieve good Karma life should be lived according to Dharma, otherwise its will result in bad Karma. Dharma besides affecting the present life can also affect the future.

4. Moksha – liberation from the cycle of Rebirth
Moksha means liberation from the cycle of Rebirth i.e. Samsara. The ultimate aim of every Hindu is that one-day the cycle of Rebirth will be over and he will not have to reborn again. This can only happen if there is no Karma to cause an individual to reborn i.e. it looses its good and bad Karma.

5. Rebirth not mentioned in the Vedas
The Doctrine of rebirth is not mentioned anywhere in the Vedas. There is no concept of transmigration of the Souls.

GOD IS UNJUST AS SOME ARE BORN HEALTHY WHILE OTHERS ARE BORN WITH DEFECTS

Question:
If God is just then why are some people born healthy while some are born with defects and are deaf and dumb, some are born in rich families while other in poor families?

Answer:

1. This life is a test for the Hereafter
According to Qur'an in
Surah Mulk, Chapter 67, Verse 2

2. Allah tests different human being in different ways
Every year the question paper in an examination keeps on changing. It does not remain the same. Similarly Allah tests different human beings in different ways. He gives health to some people while others are born with defects or are handicap. To some people He gives wealth while others are poor.
3. Judgement will be based upon the difficulty of the test
Depending upon what facilities and qualities Allah has provided to each human being Allah (SWT) will judge him accordingly If the test is difficult then Allah will be lenient while judging. If the test is simple then Allah will be lenient while judging e.g. A poor person does not have to give Zakah. He gets full marks where Zakat is concerned on the other hand a rich person is supposed to give Zakat. Many rich people give much less than what they actually are supposed to give, thus getting less marks where Zakat is concerned.
4. Allah makes human being with congenital defects, some are deaf and dumb while other are handicap. The infant is not responsible for the defect. In such cases may be Allah is testing the parents, whether they yet have faith in Allah after this calamity.
Allah says in the Qur'an in
Surah Anfal, Chapter 8, Verse 28

IDOL USED FOR CONCENTRATION

Question:

The Hindu Pandits and Scholars agree that the Vedas and other Hindu religions scriptures prohibit idol worship but initially because the mind may not be matured an idol is required for concentration while worshipping. After the mind reaches higher consciousness, the idol is not required for concentration.
Muslims have reached the higher level of consciousness

Answer:

1. If Idol is required for concentration only in the initial stages and not later on when the mind reaches higher consciousness then I would like to say that the Muslims have already reached the state of higher consciousness because when we worship Allah (SWT) we do not require any idol or statue.
2. Child asks why does it thunder?
When I was discussing with a Swami in I.R.F. He said that when our child asks us, why does the sky thunder? We reply that 'aaee ma chhakki pees rahi hai', the grandmother is grinding flour in the heaven, because he is too young to understand, similarly in the initial stages people require idol for concentration.
In Islam we don't believe in talking a lie even if it's a while lie. I will never give such wrong answer to my child because later on where he goes to school and learns that the thundering sound after lightening is due to the expansion of rapid heated air, he will either think that the teacher is lying or later on when he understand the fact he will conclude that the father is a liar. If you feel that the child may not understand certain difficult they you should simplify the answer but never give a wrong fictitious reply. If you, yourself do not know the answer, you should have the guts to be truthful and say 'I don't know'. Many children will not be satisfied with such a simple but yet truthful and if this answer is given to my son, he will say 'Abba why you don't know answer, that it will compel you to do your homework and thus educate yourself as well as your child'.
3. Those in standard one require idol for concentration 2+2=4 will remain same in standard one and ten)
Some pandits while trying to convince me regarding idol worship said that in standard one the student is initially taught to worship God by concentrating with the help of an idol but later on when he graduates he no longer requires the idol to concentrate while worshipping the God.
A very important fact to be noted is that only if the fundamentals of any particular subject is strong, then only will he be able to excel in future for e.g. Teacher of mathematics in standard I teaches the students that 2+2=4 irrespective whether the student parses school or does graduation, or does a Ph.D. in mathematics the basics of 2+2=4, will yet remain the same, it will not change to 5 or 6. In higher

standards the students, besides addition may learn about Algebra, trigonometry, logarithm etc. but the fundamental of addition will yet remain the same. If the teacher in standard I itself teaches the fundamentals wrong, how can expect the student to excel in future?
It is the fundamental principle of the Vedas regarding the concept of God that he has got no image so how can the scholars even after knowing this fact keep silent at the wrong practice being done by people.
Will you tell your son who is in standard I that 2+2=4 is not equal to 4 but 5 or 6 and only confirm the truth after he passes school. Infact if he makes a mistake you will correct him, and say it is 4 and not wait till he graduates if you don't correct him initial you will his future.

Muslims do not worship the Kaaba
Question:
Many non-Muslims allege when Islam is against idol worship why do the Muslims worship and bow down to the Kaaba in their prayer.
Answer:
1. Kaaba is the Qibla i.e. the direction:
Muslims do not worship the Kaaba in the Salaah. Kaaba is the Qibla that is the direction we face towards and we worship & bow down to no one but Allah towards in the Salaah, Islam always believes in unity for e.g. If Muslims want to offer Salaah some may say lets face north, some may say lets east for the sake of unity Muslims are asked to face only in one direction i.e. towards the Kaaba. If they live in the west they face the east, if they live in the east they face the west, if they live in the north they face the south, if they live in the south they face the north.
2. Kaaba in center of earth
The Muslims were the first people to draw the map of the world and they drew it with the south on top and north down and the Kaaba was in the center. Later on the westerners drew the map upside down with north on top and south down but yet Alhamdullilah the Kaaba is in the center of the world map.

3. Tawaaf around Kaaba for indicating one God:
When the Muslims go to Masjid-e-Haram in Mecca we do tawaf round the Kaaba i.e. circumambulate round the Kaaba to indicate that as every circle has one center, similarly there is only one Allah (SWT) worthy of Worship.
Hadith of Hazrat Umar:
According to Sahih Bukhari Vol. II Book of Hajj, Ch. 56, V. No. 675, Hazrat Umar (may Allah be pleased with him) said "I know that you are a stone, can neither benefit nor harm. Had I not seen the Prophet (pbuh) touching & kissing) you, I would never have touched (& Kissed) you".
This statements of Hazrat Umar (RA) the second caliph of Islam is sufficient proof that we Muslims do not worship the Kaaba.
People stood on Kaaba and gave the Adhan.
At the time of the Prophet people even stood on the Kaaba and gave the Adhan which idol worshipper will ever stand on the idol he worships.